

HUMANIST WORLD DIGEST



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OF RELIGIOUS HUMANISM

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HIGHER EDUCATION FOR SURVIVAL

D. M. Morandini

An Analysis of the Article

Seven Reasons Why a Scientist
believes in God'

B. T. Rocca

Algeria: Peace and Human Arithmetic

Population Reference Bureau, Inc.

EDITORIAL

NEWS AND VIEWS

IDEALS TO LIVE BY

WHAT IS RELIGIOUS HUMANISM?

The religious Humanist feels that religion without a natural scientific basis is either myth or superstition. Conversely, science without a moral basis is incomplete and non-humanistic. We hold that it is the function of science to seek the truth, and the function of religion to warm and supplement it.

The religious Humanist is consecrated to seeking personal and social values with which to govern life. We hold that the ultimate goal of religion should be the creation of the brotherhood of man under a world order that to every human being provides equal opportunity, personal freedom and universal justice.

We seek to present Humanism as a scientific and religious philosophy which neither denies nor subscribes to any particular faith. Yet we feel that it provides a common faith which all people can use to rise above the barriers of the sectarian beliefs that now divide them. In behalf of this common faith, we emphasize cooperation with, rather than opposition to the traditional religions in an effort towards the unification of mankind.

THE HUMANIST WORLD DIGEST

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EDITORIAL

In relation to Laos and Cuba; most of the well informed seem to place their dependence on what they read in the papers. Your Editor, in both his public and private life, has found it is safer to place his dependence on the truth about things in other ways. Let's hope that democratic ways and means can be found, short of war (with its probable end extermination of all mankind), and that all men can learn to work together for a peaceful humanistic world order under the leadership of the United Nations, with its charter so amended that it has the legal right to maintain the peace everywhere.

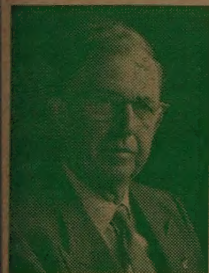
Now let us deal with a subject that is not only in a large way a world problem but is a growing major problem in the United States, namely, it is the separation of Church and State. On this matter we have just received from Glenn L. Archer, Executive Director of Protestants and other Americans United, the following note: Namely—

"The enclosed statement was prepared for Congressional hearing on the so-called "Roman Catholic bill" providing long term loans for construction of church schools. The postponement of these hearings was announced at the last minute. We do not know whether or not they will ever be held. There is some evidence that the Catholics are abandoning the loan concept in favor of a drive for direct grants.

In any event the legal department thought that this statement which has been prepared with extreme care would provide helpful background material." end quote.

For our readers information, we are quoting the following section from pages 4 and 5 of the above statement referred to. It indicates so vividly what the hierarchy of the Catholic Church will do for America unless Americans really unite for the separation of Church and State. Quote:

"What is significant about this legislation is the direction in which it points. What is proposed here is a drastic revision of our whole traditional public policy in regard to church institutions. We shall have commenced to move from churches as free, voluntary associations toward churches that are ironed into the operations of government. The end of this road is the



E. O. CORSON

complete financing of church schools from tax funds. This, in turn, points to the fragmentation of our educational system and the fragmentation of our culture. We ask whether Congress really wants to start the country on such a course. Do the great majority of our citizens want it? Do the Roman Catholic people want it? We think not.

To illustrate the decisive effects that can develop from Federal aid to separate, sectarian schools let us look at Holland. This is a country which, curiously, is often cited by our opponents as exhibiting an ideal pattern in education. Here we find full support for church schools along the lines which Msgr. Frederick G. Hochwalt and other Roman Catholic spokesmen have acknowledged they would like to see in the United States. Let us look at this country. At the end of World War I, 80% of the children were in public schools. Then a policy of subsidizing separate church schools was begun. Today the situation is almost exactly reversed with almost 80% in the confessional or church schools, Catholic and Protestant, and only 20% in public schools. What has been the effect of this change on the culture of the country?

The educational fragmentation in Holland has produced or enhanced social, political and cultural fragmentation. The political situation is well known with major parties following the lines of religious denominations. Radio broadcasting is also cast in the denomination mold. The trade union movement has similar sectarian fissures. When one goes shopping, if he is a Protestant he goes to the Protestant store. If he is a Roman Catholic he goes to the Catholic store. When hiring help, an employer specifies Protestant or Catholic only, depending on his own religion, for it would not occur to him to hire someone of another faith. So, in one instance after another, the divided culture of Holland can be traced to the pattern set in the separate sectarian schools where faith is pitted against faith. Such divisiveness experienced a new lease on life the day subsidies to confessional schools began. Is this kind of cultural division good for a country? Is it what we really want in the United States? On the plea of putting God into education shall we confine His children in mutually suspicious enclaves? Are we ready to exchange our public school system educating more than 85% of our children for a system of education in religiously segregated groups? We believe that the results of such a change in our educational sys-

tem will not be good but bad. Religious differences are trouble enough without exacerbating them with public subsidy.

What is proposed here is the extension of religious separatism via government support. To carry to its ultimate the sectarian fragmentation of American education, to bring all or most children into separate, religiously segregated enclaves, to abandon, in effect, the public democratic control of education—this is the proposal. Are we, indeed, prepared to exchange our public school system educating 85% of our children for the European pattern of education in religiously segregated groups." end quote.

We suggest you write P. O. A. U. for the full text of this brief with a small contribution. The address of P. O. A. U. is:
1633 Massachusetts Ave., N. W., Washington 6, D. C.

* * *

HIGHER EDUCATION FOR SURVIVAL

DR. D. M. MORANDINI,
Educator, Engineer, Humanist, Leader

Humanism is not a dogma of absolutes of some immutable Truth. It is, however, an orientation and attitude—for social action—based upon principles accepted through a critical evaluation of the results, especially the recent results, of the physical and social sciences.

As such, Humanism is capable to furnish us with experimentally testable logical conclusions concerning those characteristics of education, and notably of higher education starting with the upper grades of high school and extending throughout life, which, if selected to underlie the educational processes of mankind, can make the continual physical and cultural progress of mankind safe and provide for its felicitous cultural survival.

Humanism can do this not merely on account of its ethical views, but also as a consequence of its other philosophical implication, such as for instance those postulatory thoughts which I recently and repeatedly expressed and termed as "scientific coordination of bonafide viewpoints." This relativistic acknowledgment of the possible validity of various "contradictory" (or, rather, seemingly contradictory) social orientations eliminates the futile and fruitless vindictory arguments proffered by the proponents of conflicting social views, and permits their fairly objective cooperation for the realization of carefully set and mutually beneficial social aims.

As Eric Fromm states ("Let Man Prevail," essay in summer of 1960): As a consequence of non-humanistic social trends the world may be plunging toward a dehumanized state in which man will be manipulated and controlled by big, powerful bureaucracies in which the individual will be a fed and entertained automaton without personal independence. "Are economic wealth and human fulfillment really incompatible?"—he asks; and he answers that they are **not**, but only if we will overcome the deep-seated roots of barbarism, and desist "to try solve problems in the only way in which they can never be solved, (namely) by force, violence and killing."

As Fromm points out, we, human beings, must "close the gap between our great intellectual achievement and our emotional and moral backwardness," or else no solutions, no favorable and satisfactory solutions, are possible to our threatening problems.

Humanistic education is eminently adapted to supply means to "close the gap." It is imperative, therefore, that we discuss and accentuate from time to time some of those basic features of humanistic education (including self-education), which will, if applied, create a new man, a "social man," who, parallel to the intelligence-created material advances of our technological world, will be emotionally and morally oriented also toward mental (cultural, spiritual) progress and toward the intense desire to achieve what we may call effective individual **and** social integration.

Although the full introduction of "education for social constructiveness and individual self-realization" may take time due to our present distorted and dominant social views, and although it may need a complex educational system for its effective operation in our, already tightly-interlinked world,—the most important basic features of a higher education for survival are really simple enough. They can be enumerated easily and offered for evaluation with a few substantiating remarks.

These feature are not new, although a few of them may not ever have been clearly understood or may be given a new form in the following presentation. They all are in harmony with those recent trends which (a) wish to give to all men, especially the youth of the world, a general cultural background without which the creation of general—physical and mental—human welfare is almost impossible; (b) offer specialization that fits into, and is a well-integrated part of, the above cultural back-

ground; (c) develop in the individual the necessary evaluative and appreciative mental tools for cultural progress; and provide, within the frame work of competition for achievement, for a worldwide cooperative sharing of the achievement results. Such an education cannot be based merely on the teaching of the fundamental processes (reading, 'riting, and 'rithmetic), nor can it consist merely of scientific or technological knowledge and skills, nor can it be a lop-sided over-emphasis of a single specialization which, otherwise, is so indispensable today. Furthermore, beside knowledge, skills, specialization and the development of our ability to think critically, our education for the future must definitely find place and time for the cultivation of socially useful feelings and for **that** high individual integrity and honesty which — in the make-up of the physical scientist — appears as scientific (and not absolute) objectivity and the most honest desire to secure knowingly not-falsified data as well as scientific coordination of such data for constructive social use.

(To Be Continued in Next Issue)

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An Analysis of the Article "SEVEN REASONS WHY A SCIENTIST BELIEVES IN GOD"

By A. CRESSY MORRISON

The author quite correctly points out the almost infinite reasons why life on this planet could not have been due to chance. Life has not yet been created by Man in the laboratory but very complex molecules resembling those of living things have been created, and some scientists predict that it will be accomplished eventually.

Over countless hundreds of millions of years an almost infinite number of possibilities could have arisen with varying temperatures, moisture, electricity, atmosphere and chemicals. It would appear that it must have been some fortuitous circumstance that started the first cell to replicate and go on to ever more complex organisms. But, if we are to consider the theory of probabilities let us look at it another way.

The story told by a careful study of the sedimentary rocks of the world discloses the constant evolutionary advancement from unicellular plant and animal to ever more complex forms. In the animal chain, simple crustacean was followed by complex

forms. In the animal chain, simple crustacean was followed by complex crustacean, then followed fish with cartilaginous bones, then bony fishes, amphibians, reptiles and finally warm-blooded mammals. Environmental changes produced constant evolutionary changes; new species were evolved, many however reaching a dead end, becoming extinct—such as the great reptiles, the dinosaurs, brontosaurus and pterodactyls.

These animals existed—yet they became extinct along with countless other species. What are the chances that an omniscient, all powerful Creator would waste 150,000,000 years on these species only to discard them? It is unthinkable. Also, would such a Creator begin to create Man with only one cell to start and then let evolution spend hundreds of millions of years on finally arriving at Man?

The writer concludes by saying that there is not one chance in billions that life on our planet is an accident. Conversely in billions of years the possibility that it did so occur cannot be overlooked.

Let us take a look, first, at our solar system and then at the Universe. In the former our world is less than a millionth part of this system. If an all wise Creator is responsible for it how could He be satisfied with having created a solar system where only one part in a million was habitable by Man? Expressed in terms of efficiency one part in one million becomes infinitesimal.

Now, let us look beyond. The Universe is composed of millions of galaxies and these galaxies are composed of billions and billions of suns—many much greater and brighter than our Sun. It is infinitely difficult to think that a Creator would create all this unbelievable vast universe for Man when at best he can only see an infinitesimally small part of it. So the possibilities of a God creating all this vastness for Man certainly is not one in a billion.

Mr. Morrison speaks of the orderliness of the solar system with the world revolving at just the right speed, in an orbit just exactly placed in regards to the sun and moon for life on the earth. This was not always so and we see things in this state now, but we must not forget that the world was formed from stellar material scattered in outer space by exploding stars and gathered together by the force of gravity.

Even today, after the earth has been in existence an estimated 4,000,000,000 years, countless billions of tiny fragments enter our atmosphere daily, only to be consumed by the heat of fric-

tion. Some are visible as 'shooting stars'. So, there has always been much turmoil in outer space. Enormous dust clouds are observed by the astronomers so if there had been a Divine Creator He must have become dissatisfied with His handiwork and blew up much of it. This appears to rule out Divine planning very conclusively.

The writer's statement about the ocean being exactly the right depth for life is untrue. During the Ice Age the level of the ocean fell 300 feet due to so much water accumulating in polar ice caps and world wide glaciers. His statement about the thickness of the earth's crust is also quite unsubstantiated.

The writer's view of the resourcefulness of life to accomplish its purpose is a manifestation of an all pervading intelligence requires defining what is its purpose. To Darwin and most scientists since, this purpose is preservation of the species. Life forms that suffer tremendous losses due to predators or other causes, are found to be very prolific and conversely large animals such as elephants with few natural enemies produce sparingly. But nature has seen an enormous number of its species become extinct nonetheless, so here again no Divine planning is evident. How could, or would, an Omniscient Planner develop a species through millions of years and then cast it aside as a failure? An all-knowing-Planner would develop the perfect creation first, and forget the misfits.

An estimated 55,000,000 years was required to evolve our present horse from the tiny four-toed progenitor, and perhaps 1,500,000,000 years to develop Man from his unicellular beginning. An all powerful Creator would have had to be extremely patient to wait that inconceivably long time to see the end result of his handiwork.

The third reason is given as the animal wisdom infused into otherwise helpless creatures as instinct must come from a good Creator. Unfortunately for humans much of this is a trial and tribulation to him. Try as we may we are unable to eradicate such pests as rats, mice, fleas and pathogenic germs and viruses. We spend much time and enormous expense combating this intelligence which has developed far more probably by evolution than by Divine creation.

The intelligence of other animals is great, and some of their senses are far better developed in many species than in Man. The sense of direction or orientation of a seal or whale—or eel—in open ocean is far beyond that of Man. He has no such

sense and the belief is growing that these animals actually determine their course by observation of sun and stars—unbelievable as it seems. What other guidance could they have? If a Divine Power gave them this power why did He not allocate some of it to us humans? Again, it appears to be an evolutionary development over great periods of time.

The fourth reason—"Man has something more than animal instinct—the power of reason." Man has progressed far on his own by the development of his remarkable brain, but his thinking processes are just exactly the same order as the so-called lower animals — but a big degree of difference does exist of course. But their mother love, hate, fear, joy, the sexual drive, are all similar to that of humans. Love of some animals, who live monogamously, is very intense, and grief continues after one partner is lost. We humans certainly are higher on the scale but it is the same scale; there is no spark of universal intelligence in us and at times we have much to learn from them.

A dog's instinct could only be to hunt, kill and eat—yet we trust them with our helpless children, knowing that they would fight to the death to protect their charge—completely contrary to the oft repeated talk of 'animal instinct.'

The fifth reason is given as "Provision for all living is revealed in such phenomena as the wonder of genes." Here all scientists agree that all evolution works through the microscopic genes and mutation—but few would agree that this stems from a creative intelligence of a supernatural order—most would ascribe it as a natural result of progressive evolution throughout countless ages. Surely it does not surpass the gradual development of a few cells, sensitive to light, changing in the course of millions of years to an eye with all of its complexity of lens focusing, muscles, nerves, retina and brain to transmit the image to the mind. Again, we will have to credit evolution.

The sixth reason deals with the economy of nature—really ecology and nothing more. Nature has established a balance and whenever Man upsets that balance strange things happen. Man kills off the predators and is overrun by rodents—man transplants cactus to Australia, where it has no natural enemy—and cactus runs rampant until man is forced to bring in its natural enemies to control it. Again, this is nothing but environmental forces working along evolutionary lines—nothing supernatural.

The seventh reason is stated as: "the fact that man conceive the idea of God is in itself a unique proof." If man can conceive

the idea of God why does he not express it intelligently, in understandable language? Many ecclesiastics have been completely unable to explain their conception of God, to me. They use the term glibly but when questioned seem dumbfounded . . . they apparently expect every human to have such a fearsome regard for the All Powerful that they should accept without any questions. Repeated questions elucidated nothing nor will anyone ever attempt to describe heaven or hell—or how an evanescent wisp of a soul could enjoy an eternity in a heaven without want, or the pleasure of satisfying non-existent wants—or how do you punish evil souls of the same wraithlike existence in a hell for an eternity? Here our scientist writer has left us helplessly adrift.

Summing up his seven reasons — they have no conclusive weight, and looking at the immensity of the Universe one is constrained to believe that life on this planet was due solely to a fortuitous happening — was completely unplanned — that there is no overall plan for earth on any part of the Universe. That it is remarkable is unquestioned, but its progress follows very definite laws. All life on this earth is due to the sun's rays—the sun is giving off enormous quantities of itself every second, so being finite it has a finite life. Eventually the astronomers through their study of similar suns, tell us that as the sun continues to give off of its mass at a prodigious rate, in a few billion years it will become naturally smaller; its gravitational force will become smaller, it will be unable to hold itself in bounds—it will expand as its gravity will not be strong enough to hold its flaming gases; it will expand and consume our earth in its fires. So the scientists see an end to our earth, and again, no evidence of a master plan!

Mr. Morrison speaks in glowing poetic terms of life the artist—musician and chemist, but completely ignores the real battle of life, the survival of the fittest. He ignores the fact that every blade of grass must fight for existence with others of its kind for light, moisture and sustenance, and all grass must fight for life against the shrubs—and the shrubs the trees of the forest, and so on and on. All animal life is in a constant struggle for existence from predators and for food. Humans chief source of protein food is the meat of animals who had a common ancestor with him a few million generations back, as we are distantly related to the animals we eat.

The struggle for existence becomes, as always, the survival of the fittest and this is a remorseless never ending battle. Even the bird's song, which he praises, is nine times out of ten a warn-

ing sign that that bird has staked out his claim and will fight all comers for the food in his territory. Mr. Morrison has completely ignored the prodigious work of Darwin and his successors in studying the course of evolution. He should read the three volumes recently published by the University of Chicago on **One Hundred Years of Darwinism** written by the forty-seven scientists from all over the world, who assembled there in November, 1959 to celebrate the Darwin Centennial. Every field was covered, and these works are most enlightening and authoritative. Life is realistic and at all times a battle for survival, with the weak or inefficient eliminated by a nature that knows no pity.

In conclusion, there seems to be an infinite number of reasons why an Omniscent, all powerful God could not have created our Universe and the life that has developed on earth—and also in all probability on countless other planets throughout the Universe. It is inconceivable that our world should contain all life when there are hundred of billions of suns with probably an ever greater number of planets. Even Mars shows a color change season-to-season, indicating that vegetation is growing there. Undoubtedly there must be many other worlds.

B. T. ROCCA, March 31, 1961

* * *

ALGERIA: PEACE AND HUMAN ARITHMETIC

The prospective peaceful resolution of the seven-year-old Algerian civil war will still leave untouched a central problem, the Population Reference Bureau of Washington, D.C. said today.

That problem is the pressure of population growth in a country still overwhelmingly poor, agricultural and illiterate. Unless there is a decline in the present rate of population growth, by 1980 the Algerian population (now 11 million) will be almost twice as large, according to figures contained in a chart summing up population trends in Algeria. (See p. 5.)

The official negotiations between the rebel Algerian Provisional Government and the French Government are expected to begin about April 7 at Evian-les-Bains, on the southern shores of Lake Geneva. These talks promise to resolve the political status of Algeria's native Muslim population. That it will resolve the problem of the coexistence of two populations having very different demographic characteristics may be a question.

Although Algeria is three times larger than the State of Texas, it is made up mostly of the Sahara desert and mountains; a nar-

row coastal strip supplies the small amount of good arable land. This amounts to only 1.6 acres per person.

In a way, the Bureau points out, Algeria is a model in miniature of the unstable demographic situation found in many African countries today. The more than nine million Muslim population (Arab-Berber) far outnumbers the 1.5 million Algerians of European origin (**colons** or colonists*). These **colons** for the most part are native-born settlers of French, Spanish, Italian, Maltese or Turkish extraction whose forefathers arrived in Algeria in the 19th century. Also included in the non-Muslim population are Algerian Jews, a group which has been established in the area since Roman times.

As a group, the Muslims are also heterogeneous in nature, embracing hundreds of tribes. The main point of distinction is a linguistic one: the larger group of Muslims speaks Arabic; the smaller, Berber.

In essence, two distinct Algerias exist today. They differ markedly in education, religion, living levels, etc. One is essentially urban-European, and the other is rural. The Muslims, who are predominantly agricultural, exist at a semi-starvation level in a land almost barren. Nine out of every ten Muslims are illiterate, unable to read or write in either Arabic or French. In contrast, the European colonists are largely city dwellers whose levels of living, health and education are not much different from those of the French living in Metropolitan France.

To complicate — and perpetuate — these momentous fundamental differences, the Muslim population is increasing two and a half times faster than the European population, with an increase rate of approximately 2.5 percent a year compared with 1.0 percent. Should this trend persist until 1980, Algeria will have 17-18 Muslims for every one European. Today's ratio is nine-to-two.

The major factor in the dramatic increase in the Muslim population has been the continuing decline in the death rate as a result of the relatively new-found power to defer death with widespread use of simple and cheap public health measures. Since 1946, DDT sprays and modern sanitation practices have eradicated such diseases as typhus, malaria, typhoid fever, etc., which have been endemic for centuries. Because there has been no concurrent effort to regulate births, population growth rates

*In the strict sense this term applies only to landowners of European origin.

have skyrocketed among the Muslims whose culture takes great pride in large families. The letter of the Koran itself does not seem to forbid contraceptive practices, but the spirit of contemporary Islam tends to encourage large families.

The disparity in the birth rate between the two populations has created very different age structures. More than 50 percent of the Muslim population is under 20 years of age, compared with 35 percent or the non-Muslim. This youthful group will reach its reproductive years within the next generation. There is little reason to expect a decline in the Muslim birth rate unless there are radical changes in the value system of Muslim society.

"The significance of these facts and figures is readily apparent," Robert C. Cook, President of the Population Reference Bureau, points out in a statement accompanying the Algerian population summary. "Whatever political arrangements are made to settle the costly civil war in Algeria, the problem of the gap between the 'haves' and the 'have nots' will remain.

"The Constantine Plan for economic development of Algeria, which was outlined by General de Gaulle in the Algerian city of Constantine in 1958, offers a program for narrowing this gap. It is hoped that in ten years there will be a million new jobs for Algerians and sufficient increase in domestic production to raise the standard of living 5 percent annually. It is also anticipated that under the plan, land will be reclaimed, agricultural methods modernized and the Sahara's potential tapped.

"These programs might help boost living levels if the Muslim birth rate should miraculously decline during the ten-year period. But they may all prove futile," Cook concludes, "if the rate of population growth is not checked."

Population Reference Bureau, Inc.
1507 M Street, N.W., Washington 5, D. C.

* * *

SUPREME COURT GETS RELIGIOUS OATH CASE

The U. S. Supreme Court has agreed to rule whether states may legally require citizens to swear a belief in God as a prerequisite to holding public office.

The request was made by lawyers for the ACLU and the American Jewish Congress in seeking a high court review of the case of Roy R. Torcaso, a prospective notary public in Montgomery County, Maryland.

Torcaso had received his appointment but was subsequently denied the office when he refused to sign an oath declaring he believed in the existence of God. Maryland's top Court of Appeals upheld the denial.

Arguing that such a requirement is unconstitutional, the ACLU and the A.J.C. contended that it "violates the ban on establishment of religion in the First Amendment, first, because it prefers one or some religions over others; second, because it aids religion as against non-religion and thus transgresses the mandate of neutrality; and third, because historically, the imposition of a religious test has always been considered a major form of establishment of religion."

The two organizations also called attention to the ban on religious tests for public office contained in Article VI of the original Constitution.

ACLU News, February, 1961

* * *

OCLU SPEAKS OUT ON RELIGIOUS GARB ISSUE

The wearing of religious habits of nuns while teaching in public schools was termed constitutionally improper by the Ohio Civil Liberties Union in a recent policy statement.

Simultaneously, the OCLU affirmed another principle of religious freedom, declaring that in hiring teachers local school boards should not discriminate against anyone because of his religious—or non-religious beliefs.

Roman Catholic nuns in religious garb teach in the public schools of several counties in Ohio, and in 1958 the state's Attorney General ruled that the practice does not amount to an improper or forbidden teaching of religious doctrine under state auspices.

Rejecting the Attorney General's reasoning, the OCLU charged that the wearing of religious garb in public schools violates particularly the First Amendment's church-state separation clause.

The OCLU also said that Catholic authorities have permitted nuns in such states as New York and North Dakota to wear lay dress while teaching. "The Ohio controversy could be settled constitutionally if the New York and North Dakota systems were adopted here," declared OCLU Chairman Sidney D. Joseph.

—ACLU News, February, 1961

TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—An accelerated conservation program (1) of the world's natural resources to arrest wasteful exhaustion and wanton destruction and to insure their preservation and widest beneficial use for man's survival (2) to conserve the world's human resources by the establishment of correct population balances as related to their geographical areas.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) an international economic coordinating committee to plan ways to prevent disastrous national and worldwide economic crises.

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only accepted method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must

eradicate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

WILL 'SILENT' THEOLOGIAN BE IMPRISONED FOR LIFE?

Will a one-year sentence behind the bars for Dr. Willard Uphaus, 70-year-old pacifist and former professor of divinity, stretch out indefinitely? That was the question asked by some newspapers and by three Supreme Court justices, after that tribunal turned down a petition for his release.

As previously reported in *LABOR*, Dr. Uphaus was jailed last December 13 because he refused to name participants in a "world fellowship" summer camp conference held in Conway, New Hampshire.

Attorney General Louis Wyman of New Hampshire, acting as a one-man investigating committee for the legislature, demanded that Dr. Uphaus produce the names. Wyman contended that Communists and other radicals took part in the conference.

New Appeal Dismissed

Dr. Uphaus denied the camp was "subversive" and refused to "turn informer." Eventually he was convicted on contempt charges—a conviction that the U. S. Supreme Court last year upheld by a narrow 5-to-4 margin. Then the ex-divinity teacher entered jail.

Recently, the case reached the Supreme Court again on a new ground—that the New Hampshire legislature had changed the law which Wyman used to grill Dr. Uphaus and send him to jail.

However, by a 6 to 3 majority, the top tribunal dismissed the new appeal on the ground that it did not present a "substantial Federal question." This left standing a New Hampshire Supreme Court decision that, regardless of changes in the law, Dr. Uphaus could still be required to answer the questions as demanded by Wyman.

A very strong protest came from Chief Justice Earl Warren and Justices Black and Douglas, in a dissenting opinion written by Justice Black.

Justice Black contended the majority's action was "a sad indication of how far this court has departed from protections of the Bill of Rights and an omen of things to come."

Then he cited the possibility that Dr. Uphaus may not be released when his year's sentence is up in December 14.

"It is entirely possible," Justice Black said, "that Dr. Uphaus will be subjected to new questioning and forced into a new 'contempt' as soon as he serves out this year's imprisonment. The brief filed by the Attorney General of New Hampshire makes it appear he has every intention of doing just that.

"Thus, a distinct possibility exists that this man who, at least so far as these records show, never committed a single crime, not even so much as an immoral act, faces imprisonment for the rest of his life," Justice Black added. "This (may happen) simply because he has refused to violate his religious principles . . . by disclosing the names of those with whom he peaceably assembled . . ."

"This is another of that ever-lengthening line of cases where people have been sent to prison and kept for long periods of their lives because their beliefs were inconsistent with the prevailing views of the moment."

—Labor

* * *

THE UNITED NATIONS AND THE USE OF FORCE

By INIS L. CLAUDE, Jr.

"That much-quoted authority, the man in the street, will tell you quite confidently that the purpose of the United Nations is to prevent war—that is, to prevent the large-scale use of force by states in their relations to each other."

Using this popular view as a point of departure in "The United Nations and the Use of Force," the author launches into a provocative analysis of the United Nations Charter. He asserts that the framers of the Charter renounced with full awareness the idea of establishing a collective security system. The veto rule is, he says, an explicit declaration that they "rejected the idea of making, or attempting to make, the United Nations an instrument of collective security in cases involving aggressive action-by great powers."

The study goes on to describe how, since 1945, the United Nations has coped with the problem of power in world politics. The thermonuclear revolution made the problem of disarmament more compelling than ever before, but its solution remains elusive. The Uniting for Peace Resolution, prompted by the Korean experience, offered a means for joint action in cases of great power deadlock; however, this Resolution did not, in the author's view represent "a genuine conversion to the creed of collective security." Then in 1956 came crises in Hungary

and Suez and the establishment of UNEF in the Middle East. When the UN tried a similar role in the very different troubles of the Congo in 1960, it encountered difficulties which leave the future usefulness of its force there still open to question.

Realistically then, where does the potential usefulness of the United Nations lie in dealing with the threat of World War III? The United Nations, the author says, possesses and uses a variety of resources "to influence the behavior of the major powers toward each other and toward lesser states, to promote the moderation of conflict, to encourage the development of restraints, and to facilitate the settlement of disputes." He sees great promise in the developing United Nations function of using forces contributed by small states to stabilize troubled situations "so as to prevent their becoming focal points of struggle between major blocs."

Carnegie Endowment for International Peace,
United Nations Plaza at 46th Street, New York 17, N. Y.

* * *

COURT UPHOLDS 1st AMENDMENT CONVICTIONS

Another attempt to use the First Amendment as a bulwark against the freedom flouting House Un-American Activities Committee met with mostly failure, some success, in a recent Washington, D. C., court decision.

The U. S. Circuit Court of Appeals upheld contempt of Congress convictions of six men who stood on the First Amendment in refusing to answer questions of Congressional Red hunters.

The Court reversed similar convictions of two women who also claimed questions put to them by the House Un-American Activities Committee impinged their right to free speech. In the decision, the Court ruled the Committee had failed to establish what was being investigated, and likewise had not made it clear to the women, Mrs. Mary Knowles, librarian in a Pennsylvania Quaker-operated library, and Mrs. Goldie E. Watson, Philadelphia teacher.

The Senate Committee had demanded that Mrs. Knowles tell them if she knew Herbert Philbrick, who had identified her as a Communist. During the investigation, Mrs. Knowles' employer, the Quaker library, refused to fire her in spite of community pressure. In fact, the library gave her a salary raise after she was sentenced to four months in jail and fined \$500 by the

lower court. Later the Fund for the Republic awarded the Quakers \$5,000 for the courageous stand.

In affirming conviction of one of the men, one judge proclaimed the dominant purpose of HUAC was legislative, not exposure, as one witness claimed. Another judge stated the "proper balance between individual rights and the broad public interest" had to be resolved in favor of the latter."

—ACLU News, September, 1960

* * *

THREE E'S OF RELIGION

Religion may be conceived as having three main sets of values beginning with the letter "E": emotional, ethical, and esthetic.

(1) The **emotional**, or psychological, value of religion is largely an individual matter. However, if it helps the individual it indirectly helps society. Many persons look upon religion as a source of spiritual consolation—particularly at times of emotional distress, such as death in the family, a broken love-affair, or other situation characterized by such terms as anxiety, depression, frustration, hostility, trauma, etc. To many persons, religion is an inexpensive form of psychotherapy—so long as it does not become psychoquackery, so long as it is not used as a complete substitute for the professional help of a counselor, clinical psychologist, or psychiatrist.

(2) The **ethical** value of religion is essentially social, in that it stresses one's responsibility to others. However, it is also personal in that it stresses one's responsibility also to himself. Examples are found in the Golden Rule of Hillel and Jesus, the three basic requirements of Micah (justice, mercy, and humanity), the Brotherhood of Man, and Universal Love (love of family, love of neighbor, love of stranger, love of enemy, love of self).

(3) The **esthetic** value of religion enables one to rise above the crudity, obscenity, and vulgarity of daily life and to strive toward that which is more beautiful, more refined, more wholesome. If in its emotional role religion is a form of psychotherapy, then in its esthetic role religion is a form of art—the visual arts (architecture, painting, sculpture, sketching) and also the culinary, dramatic, literary, and musical arts. —HH

Religious Liberal,

P. O. Box 464, Bryn Mawr, Pa.

REFLECTIONS

Recently, your editor has been reading a book about prejudice and discrimination. The author of the book spent nine long laborious years trying to determine who is and who is not dogmatic. Many tests were made and scales and charts constructed. He "discovered" that you have a closed mind if you have strong beliefs of any kind. The stronger your belief—the more closed your mind, or so he implies. The trouble with this neat little mechanism of classification is that it passes off as objective the person who is ignorant and uninformed and uninterested and just hasn't any opinion and the person who is so utterly indecisive that he simply cannot make up his mind no matter how compelling the evidence. The most objective person and non-dogmatic according to this line of reasoning is the low-grade moron who honestly admits ignorance or the immature fence-walking mentality who shrinks from taking a social stand of any kind. The truth . . . which psychologists might well note . . . is sometimes radical, and sometimes conservative. There are times when the conservative may be right or the flaming radical right even though they may have strong convictions. A person is not dogmatic on the right if he holds that the state is more and more impersonal and trending toward regimentation, nor is a person dogmatic on the left if he believes that national or even international economic planning is necessary to avoid economic crises. The mature person is one who will consider the evidence and take a position. It is better to do this and to err than to ignore issues on the argument that you don't wish to be partial. In short, it is better to run the risk of being closed-minded than that of being empty-minded!

—Eugene Wm. Kreves

* * *

OUTGROWING OUR PREJUDICES

Old songs and melodies are strange things. The crazy tunes of the 1920's are played about as much today as in the decade in which they were written. Of course a few of them seem to have been forgotten, such as "Yes, We Have No Bananas." Songs which we used to sing in high school come back to me when I am weeding the backyard or taking a shower-bath. The other day I realized that many of them were full of race prejudice. I blush to mention them. However, they do illustrate how things have changed for the better in some respects. One old piece "Some folks say that a Niggah won't steal (chorus) 'Way down

yonder in the cornfield" had wonderful harmony but it certainly was anti-Negro. We used to sing "Solomon Levy, Old Sheeny Levi, Tra-la-la." It was definitely anti-Semitic. The old song, "They kept the pig in the parlor, for the pig was Irish too, etc.," was terribly anti-Irish. We had other charming songs with marvelous melody aimed at different cultural ethnic groups. We all knew a few people representing these groups and they were accepted. I remember Hymie Levenson was a valedictorian in high school but still these people were considered to be somewhat queer like people who got divorces or people who wore "funny" clothes. In a world where so much is wrong many of us can stop and see that certain prejudices just are not decent any more. Things do change and I suppose this is good, not bad.

Rev. James W. McKnight, 4499 Whittier, Ventura, Calif.

* * *

HUMANIST TAPE RECORDINGS

To Our Readers:

In order to spread the gospel of Humanism, we have assembled an excellent group of Tape Recordings which we are distributing on a nominal rental basis. Among those we now have available are:

Agnosticism as Religion

Science Looks at Resurrection

The New Protestant with Answering Objections

Tragedy Without Terror

Is a Religion Necessary?

Christianity, Secularism and Humanism

Rev. Eugene Wm. Kreves

The Fourth Faith (two sides)

A Definition of 20th Century Humanism

Rev. Stephen H. Fritchman

Humanists Serve

Religion: The Good, the True, the Beautiful

Human Life and Destiny—An Easter Message

The Faith of a Naturalistic Humanist

Rev. Thomas L. Clarke

To those interested, please write to:

Humanist World Fellowship

1011 Heinz Avenue

Berkeley 10, California

LETTERS TO THE EDITOR

Dear Sir:

I consider President Kennedy an emancipated Catholic. I often wonder why not more Catholics assert themselves.

Last year's circular about Elbert Hubbard was one of the best I ever read. I read him when I was a green immigrant, when he still commuted from Aurora to Buffalo over 50 years ago.

Yours truly,

—P. R., Pine Bluff, Ark.

Sir:

Thank you for sending me your sample copy of the Humanist World Digest. It's thought-provoking discussions deserve a wider circulation. Accordingly, I am sending you a check for \$2.75 for a two years' subscription.

Thank you.

D. M. J., Orinda, Calif.

Dear Editor:

Enclosed please find check for \$1.50 for four copies of the Humanist World Digest. I have already received one copy of these four. I greatly appreciate the list of books and periodicals you sent to me. Your magazine is indeed interesting.

Yours sincerely,

M. G., Bay City, Mich.

Dear Mr. Corson:

Thank you for the list of books you sent me. I especially wanted to know where to send for "An American Bible."

Sincerely,

Mrs. F. P., Shelby, Neb.

(Editor's Note: Send to 1011 Heinz Avenue, Berkeley 10, Calif., with \$2.00 contribution).

Dear Editor:

I have enjoyed your magazine very much and find your general point of view valid, except for one point. As you know, the prevalent conception of Humanism outside of organized religion is that of naturalistic, scientific or secular Humanism. This view insists on the right of freedom of belief but also says some beliefs are better grounded in evidence and reason than others.

From this it follows that indifferentism as to important and basic beliefs is avoiding our responsibility as rational men.

Best wishes for the continuing success of your magazine.

H. J. N., New York

To the Editor:

The Patient's Right to Die

In the October Harper's is "The Patient's Right to Die" by Joseph Fletcher, one of the most powerful statements ever made for euthanasia. Dr. Fletcher, author of "Morals and Medicine," is a Director of the Euthanasia Society. He occupies the Paine chair in ethics and moral theology at Episcopal Theological School, Cambridge, Mass.

Out of his pastoral experience, Dr. Fletcher graphically describes some of the cases of anguish and indignity which modern medicine inflicts upon the dying. The result—"The classical deathbed scene, with its loving partings and solemn last words is practically a thing of the past. In its stead is a sedated, comatose, betubed object, manipulated and subconscious if not subhuman!"

The ethical case for euthanasia follows the physical: "Death control like birth control is a matter of human dignity.

The morality of vitalism is being challenged by the morality of human freedom and dignity.

Doctors who will not resuscitate monsters at birth will not much longer have any part in turning people into monsters at the end of life."

—Euthanasia Society Bulletin,

139 E. 57th St., New York 22.

Dear Editor:

Please find enclosed my check for \$1.50 for which please send me a one-year subscription to the Humanist World Digest. Thank you for the sample copy of your magazine. After I have finished reading it I shall place it on display in the local Unitarian Church of which I am a member. I will also try to get subscriptions for your magazine. As soon as I can I shall send you \$5.00 for membership in your fellowship.

Yours very sincerely,

G. G. R., Asheville, N. C.

Dear Editor:

A Freethought Acquaintance Club has been formed with about fifty members and more coming in almost every day and we would like to have you invite your readers who would like to get acquainted with someone of the opposite sex as pen pals with a view of possible closer friendship later to send in their names, addresses and pertinent information about themselves.

There is no charge at all, as I am standing all expenses and doing the work without charge for the first year and then the members will elect someone else as secretary.

There is no question but what religion breaks up more homes than alcohol and distance no longer separates people as it once did.

Yours truly,
Jack Bays, Cedaredge, Colo.

Dear Editor:

I am sorry but I'm not subscribing to the Humanist World Digest for a while. I am obligated to so many local groups that my dollars are leaving my purse before I can put another in. I am not undermining your magazine (please believe me). You are doing good work. Lots of "integrationalists" need help here locally in my city. I am for integrating in New Orleans but the majority of people here are not.

Maybe later.

Mrs. J. H., Metairie, La.

Dear Editor:

Not because my subscription is due, but because I think your paper is wonderful. I wish I had a lot of money, not just the dollar.

B. W. C., Boston, Mass.

Dear Mr. Corson:

I should like to congratulate you on the recent issue of the H. W. D. The articles are excellent and particularly the one by Mr. Rocca. This article gives a clear analysis of historical concepts of the religious processes by the church leaders to keep man ever in bondage and ignorance. Thank you for the good work you are doing for Humanism.

Sincerely,
M. A. K., Alameda, Calif.

Gentlemen:

Enclosing check for two-year subscription.

Also, may I suggest a few items in which you could play a vital role. Constant attacks are made in the press against atheists, the Godless, etc. Somehow, somewhere, these should be answered in the "Voice of the people columns," at least in the major cities.

Historical articles on religious groups should be written, particularly the roles they have played on the side of reaction. Also, articles on the church's role today in relation to the social gospel. Peace and brotherhood are as distant today as they were when organized religion started business. Here is the point of challenge.

Good luck.

Yours truly, L. B., Chicago, Ill.

Dear Mr. Corson:

I am sorry that I have not been able to do anything to advance the cause of Humanism but I did what I could that Senator Kennedy would be elected for President of this Country. And how happy I was when I found out he was elected! Another thing I have done, I have been corresponding with Southern Negroes. They are happy that some white people are on their side when they are trying to fight for human rights. I am horrified about what is going on in New Orleans. What is wrong with those screaming women? They are acting worse than savages. How to teach Humanism to those white women I would not know. The human heart seems to be the hardest thing to change. I wouldn't be surprised if those women went to church the following Sunday. I don't think much of that kind of religious hypocrites; they don't understand any better.

Now I am wishing some progress is going to be made with Kennedy in the White House, for a better world.

Will enclose two dollars for my magazine order.

Sincerely,

M. D., Phoenix, Ariz.

Dear Friend:

According to respected expert opinion the destruction of civilization in a nuclear war is **inevitable** within ten or fifteen years unless disarmament occurs. As you have noted recent disarmament talks failed and there is now an even greater re-armament push underway.

The end result of this situation should be clear to each of us. Militaristic nationalism (the American variety also) is the certain road to death. Each of us takes time each day to eat because our life depends upon it. Our life depends upon world peace. What are we doing about it?

Most of us are conforming silently to a culture which is feverishly preparing to destroy itself. Will you take five or ten minutes a day for world peace? Will you do this seven days a week, for a full month, for a full year? Will you write 365 letters starting today . . . personal letters . . . for world peace through complete disarmament?

I am personally pledging myself to this goal for I am convinced that only a grass-roots groundswell favoring disarmament can make this world safe for humanity. Write to anyone and everyone who has a public position or platform. Write to your friends and ask them to write to their friends to take part in this endeavor so that more and more people are demanding disarmament.

A **continucus** flood of mail must come to **every public figure** asking an end to the cold war and genuine steps to world understanding. YOU can help bring this to pass. Concentrate on political figures but also write others. Your radio, TV and newspapers will give you ideas of suitable "pen-pals."

Remember, **nothing** that we especially value will survive the coming war. Not wealth, not social position or prestige, not the dignity of man. Therefore, **we have nothing to lose and life itself to gain**. I urge you to join with me in this effort. Some of you may be able to make systematic contributions to the cause of peace. Contributions to the American Friends Service Committee, (Peace Work Division), The Fellowship of Reconciliation and the Sane Nuclear Policy Committee will help.

Let this be your daily devotion . . . each day to challenge the voices of hatred and to encourage those who speak for peace **through disarmament**.

Respectfully,

Eugene Wm. Kreves

511 Radcliffe Rd., Naperville, Illinois.

Dear Friends:

Brotherhood is on trial today in New Orleans. At stake here is the future course of integration itself; for, it is clear that New Orleans will make the turning point for or against further imple-

mentation of the Supreme Court decision.

We are grateful to Unitarians everywhere who have written us words of encouragement in recent weeks. Your interest and concern have given us new courage in continuing to grapple, as we have for many years, with a problem that has many ramifications.

You will be glad to know that, from the very beginning, The First Unitarian Church of New Orleans has been very much involved in this situation. Ours is the only church in the city to have issued a public statement in support of integrated schools. Moreover, although some voices (a few clergymen, some businessmen, part of the faculty at Tulane University, and an independent group of parents) have urged compliance with the Supreme Court Decision, our church is the only voice insisting that beyond the legal aspects of the problem the issue is one that must also be solved on ethical and moral grounds.

On the level of direct participation, many of our members have made outstanding contributions: some are in positions of responsibility with S.O.S. (Save Our Schools); others provided transportation to children attending integrated schools, until this function was assumed by the Federal Marshals; and two of our members now face prosecution, (one is charged with criminal anarchy) for having initiated and led a group in the first downtown "sit-ins."

We are now entering a period when Unitarians everywhere can give expression to their long-cherished ideals. This is a time of great tension for New Orleanians; it is marked by a constant increase in threats, intimidation, vandalism and economic pressure on many families, particularly on those who continue to send their children to integrated schools. Meanwhile, a legislature that is almost hysterically passing new segregation laws, has now appointed a Committee on Un-American Activities to investigate any person who speaks out for integration.

The pressing need here is for funds which will enable us to keep alive and active the battle for integration. We must be in a position to do several things, such as: to encourage parents who have not withdrawn their children from school, by helping them through periods of economic reprisal when they lose their jobs and have their homes vandalized; to support teachers who face the possibility of dismissal because of their views on the subject; to provide legal counsel for persons facing prosecution because of having been outspoken or active in bringing about

integration; and, to embark on a program of education designed to relieve tension and to strengthen those democratic ideals that are now being undermined.

To meet these needs, our Congregation already established a Special Fund, and invites contributions to it by all Unitarians. This will be welcome news to many individuals who have asked us to suggest ways in which they could help. We believe that many other members and friends of your church will be glad for an opportunity to take direct and effective action by contributing to this project, and we would appreciate it if you would pass the information on to them as soon as possible that our program may be more quickly implemented.

We will report to you on our progress and needs, and at the end you will receive a full report on how the money will have been distributed. Meanwhile, if there should be any balance remaining at that time, this will be divided equally between the United Unitarian Appeal and the Unitarian Service Committee.

Checks should be made payable to:

The First Unitarian Church of New Orleans,
Special Account, and forward to:
The First Unitarian Church,
1800 Jefferson Avenue,
New Orleans 15, Louisiana.

Sincerely,

Charles C. Foster, President
Albert D'Orlando, Minister

* * *

SEEING OURSELVES

"There is dew in one flower and not another," said Beecher, "because one opens its cup and takes it in, the other closes itself and drops run off." Are you dissatisfied with today's success? It is the harvest of yesterday's sowing. Do you dream of a golden tomorrow? We get out of life just what we put in it. The world has for us just what we have for it. It is a mirror which reflects the faces we make. If we smile, and are glad, it reflects a cheerful sunny face. If we are sour, irritable, mean, and contemptible, it still shows us the true copy of ourselves. The world is a whispering gallery which returns the echo of our voices. What we say of others is said of us. We shall find nothing in the world we do not find first in ourselves. —Anonymous

THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship is a non-profit, religious organization devoted to the extension of religious Humanism. Its activities are financed by the procurement of memberships, voluntary donations and legacies, all of which are income tax deductible. Included with each membership is your subscription to the Humanist World Digest. Won't you join us?

The recent advance in the cost of labor and materials has made the rocky road of existence for liberal non-profit organs like ours even more difficult. Subscriptions for your liberal friends and advance payments on your subscriptions will help the Humanist World Digest continue to light the road ahead with its ever-burning torch, throwing the light of Humanism where darkness has prevailed.

With what seems also obvious, the economic recession our economists say we face will also develop social changes which will make the work of the Humanist World Digest even more compelling. Yes, we need your help!

MEMBERSHIP AND SUBSCRIPTION FORM

Please enter my membership to the Humanist World Fellowship including my subscription to the Humanist World Digest.

☐ \$5.00 Regular ☐ \$10.00 Contributing ☐ \$25.00 Sustaining

Please enter my subscription to the Humanist World Digest in my name as checked.

☐ 4 issues \$1.50 ☐ 8 issues \$2.75 ☐ 12 issues \$4.00

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**Mail to: HUMANIST WORLD DIGEST
1011 Heinz Avenue - Berkeley 10, California**

A ROOM OF QUIET

The United Nations Meditation Room.

"We all have within us a center of stillness surrounded by silence.

"This house, dedicated to work and debate in the service of peace, should have one room dedicated to silence in the outward sense and stillness in the inner sense.

"People of many faiths will meet here, and for that reason none of the symbols to which we are accustomed in our meditation could be used. However, there are simple things which speak to us all with the same language. We have sought for such things and we believe that we have found them in the shaft of light striking the shimmering surface of solid rock.

"So, in the middle of the room we see a symbol of how, daily, the light of the skies gives life to the earth on which we stand, a symbol to many of us how the light of the spirit gives life to matter.

"But the stone in the middle of the room has more to tell us. We may see it as an altar, empty, empty not because there is no God, not because it is an altar to an unknown God, but because it is dedicated to the God whom man worships under many names and in many forms.

"The block of iron ore has the weight and solidity of the everlasting. It is a reminder of that corner stone of endurance and faith on which all human endeavor must be based. The rock of iron ore is part of the wealth we have inherited on this earth of ours. How are we to use it?

"There is an ancient saying that the sense of a vessel is not in its shell but in the void. So it is with this room. It is for those who come here to fill the void with what they find in their center of stillness."

—Dag Hammarskjöld

STARR KING SCHOOL FOR THE MINISTRY
2441 LE CONTE AVE.
BERKELEY, CALIF.